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THE

ADDRESS

OF THE

Episcopal CLERGY of CONNECTICUT,

TO THE RIGHT REVEREND

BISHOP SEABURY,

WITH THE

BISHOP'S ANSWER.

AND, A

SERMON,

Before the CONVENTION at MIDDLETOWN,

AUGUST 3d, 1785.

By the Reverend JEREMIAH LEAMING, *A.M.*

Rector of CHRIST'S CHURCH, Stratford.

ALSO,

Bishop SEABURY'S first CHARGE, to the CLERGY of his DIOCESS,

Delivered at MIDDLETOWN, August 4th, 1785.

With a LIST of the Succession of SCOT's BISHOPS, from the Revolution in 1688, to the present Time.

NEW-HAVEN:

Printed by THOMAS and SAMUEL GREEN.

P. Nichols

To the Right Reverend Father in God, SAMUEL, by divine Providence, Bishop of the Episcopal Church in Connecticut.

The Address *of ſundry of the Epiſcopal Clergy in the State of Connecticut.*

Reverend Father,

WE, who have hereunto ſubſcribed our names, in behalf of ourſelves, and other preſbyters of the Epiſcopal Church, embrace with pleaſure this early opportunity of congratulating you on your ſafe return to your native country; and on the accompliſhment of that arduous enterpriſe in which, at our deſire, you engaged. Devoutly do we adore and reverently thank the Great Head of the church, that he has been pleaſed to preſerve you thro' a long and dangerous voyage; that he has crowned your endeavours with ſucceſs, and now at laſt permits us to enjoy under you, the long and ardently deſired bleſſing of a pure, valid, and free epiſcopacy—A bleſſing which we receive as the precious gift of God himſelf; and humbly hope that, the work he has ſo auſpiciouſly begun, he will confirm and proſper, and make it a real benefit to our church, not only in this ſtate, but in the American ſtates in general, by uniting them in doctrine, diſcipline and worſhip; by ſupporting the cauſe of Chriſtianity againſt all its oppoſers; and by promoting piety, peace,

peace, concord and mutual affection, among all denominations of Chriſtians.

Whatever can be done by us, for the advancement of ſo good a work, ſhall be done with united attention, and the exertion of our beſt abilities. And as you are now, by our voluntary and united ſuffrages (ſignified to you, firſt at New-York, in April, 1783, by the Rev. Mr. JARVIS, and now ratified and confirmed in this preſent convention) elected Biſhop of that branch of the catholic and apoſtolic church to which we belong, We, in the preſence of Almighty GOD, declare to the world, that we do unanimouſly and voluntarily accept, receive, and recogniſe you to be OUR BISHOP, ſupreme in the government of the church, and in the adminiſtration of all eccleſiaſtical offices. And we do ſolemnly engage to render you all that reſpect, duty and ſubmiſſion, which we believe do belong, and are due to your high office, and which, we underſtand, were given by the preſbyters to their biſhop in the primitive church, while, in her native purity, ſhe was unconnected with, and uncontrouled by, any ſecular power.

The experience of many years had long ago convinced the whole body of the clergy, and many of the lay-members of our communion, of the neceſſity there was of having reſident biſhops among us. Fully and publicly was our cauſe pleaded, and ſupported by ſuch arguments as muſt have carried conviction to the minds of all candid and liberal men. They were, however, for reaſons which we are unable to aſſign, neglected by our ſuperiors in England. Some of thoſe arguments were drawn from our being members of the national church,

and

and ſubjects of the Britiſh government. Theſe loſt their force, upon the ſeparation of this country from Great-Britain, by the late peace. Our caſe became thereby more deſperate, and our ſpiritual neceſſities were much increaſed. Filial affection ſtill induced us to place confidence in our parent church and country, whoſe liberality and benevolence we had long experienced, and do moſt gratefully acknowledge. To this church was our immediate application directed, earneſtly requeſting a biſhop to collect, govern, and continue, our ſcattered, wandering, and ſinking church: and great was, and ſtill continues to be our ſurpriſe, that a requeſt ſo reaſonable in itſelf, ſo congruous to the nature and government of that church, and begging for an officer ſo abſolutely neceſſary in the church of CHRIST, as they and we believe a biſhop to be, ſhould be refuſed. We hope that the ſucceſſors of the apoſtles in the church of England have ſufficient reaſons to juſtify themſelves to the world and to GOD. We, however, know of none ſuch, nor can our imagination frame any.

But bleſſed be GOD! another door was opened for you. In the myſterious œconomy of his providence he had preſerved the remains of the old, epiſcopal church of Scotland, under all the malice and perſecutions of its enemies. In the ſchool of adverſity, its pious and venerable biſhops had learned to renounce the pomps and grandeur of the world; and were ready to do the work of their heavenly Father. As out-caſts, they pitied us; as faithful holders of the apoſtolical commiſſion, what they had *freely received* they *freely gave*. From them we have received a free, valid, and purely eccleſiaſtical

cleſiaſtical epiſcopacy, are thereby made complete in all our parts, and have a right to be conſidered as a living, and, we hope through GOD's grace ſhall be, a vigorous branch of the catholic church.

To theſe venerable fathers our ſincereſt thanks are due, and they have them moſt fervidly—May the Almighty be their rewarder, regard them in mercy, ſupport them under the perſecutions of their enemies, and turn the hearts of their perſecutors; and make their ſimplicity and godly ſincerity known unto all men! And wherever the American epiſcopal church ſhall be mentioned in the world, may this good deed which they have done for us, be ſpoken of for a memorial of them!

JEREMIAH LEAMING,
RICHARD MANSFIELD,
ABRAHAM JARVIS,
BELA HUBBARD,
JOHN R. MARSHALL,
and OTHERS.

Middletown,
Auguſt 3d, 1785.

BISHOP SEABURY's ANSWER.

Reverend Brethren, beloved in our Lord, Jeſus Chriſt,

I HEARTILY thank you for your kind congratulations on my ſafe return to my native country; and cordially join with you in your joy, and thanks to Almighty GOD, for the ſucceſs of that important buſineſs, which your application excited me to undertake—May GOD enable us all to do every thing with a view to his glory, and the good of his church!

Accept

Accept of my acknowledgments for the aſſurances you give me of exerting your beſt abilities, to promote the welfare, not only of our own church, but, of common Chriſtianity, and the peace and mutual affection of all denominations of Chriſtians. In ſo good a work, I truſt, you will never find me either backward or negligent.

I ſhould, moſt certainly, be very apprehenſive of ſinking under the weight of that high office to which I have been, under GOD's providence, raiſed by your voluntary and free election, did I not aſſure myſelf of you ready advice and aſſiſtance in the diſcharge of its important duties—grateful, therefore, to me, muſt be the aſſurances you give, of ſupporting the authority of your biſhop upon the true principles of the primitive church, before it was controuled and corrupted by ſecular connexions and worldly policy. Let me entreat your prayers to our ſupreme Head, for the continual preſence of his Holy Spirit, that I may in all things do his bleſſed will.

The ſurpriſe you expreſs at the rejection of your application in England is natural. But where the eccleſiaſtical and civil conſtitutions are ſo cloſely woven together as they are in that country, the firſt characters in the church for ſtation and merit, may find their good diſpoſitions rendered ineffectual, by the intervention of the civil authority: and whether it is better to ſubmit quietly to this ſtate of things in England, or to riſk that confuſion which would probably enſue, ſhould an amendment be attempted, demands ſerious conſideration.

The ſentiments you entertain of the venerable biſhops in Scotland are highly pleaſing to me.

Their

Their conduct through the whole buſineſs was candid, friendly, and chriſtian; appearing to me to ariſe from a juſt ſenſe of duty, and to be founded in, and conducted by, the true principles of the primitive, apoſtolical church. And I hope you will join with me in manifeſtations of gratitude to them, by always keeping up the moſt intimate communion with them and their ſuffering church.

SAMUEL, Bp. Epl. Ch. Connect.

Middletown, Auguſt 3d, 1785.

A

SERMON,

Preached before the

Convention of the CLERGY,

OF THE

Episcopal CHURCH in Connecticut,

At MIDDLETOWN, August 3d, 1785;

The Day on which they recognised Bishop SEABURY.

By the Reverend

JEREMIAH LEAMING, A.M.

Rector of Christ's Church, in Stratford.

NEW-HAVEN:

Printed by Thomas and Samuel Green.

To the Right Reverend Father in GOD,

SAMUEL,

By DIVINE PROVIDENCE,

Biſhop of the Epiſcopal Church in Connecticut,

And to the Reverend,

The CLERGY of the ſame State;

THIS DISCOURSE,

PUBLISHED at their REQUEST, is,

With all Humility, DEDICATED.

2 TIMOTHY, III. 16, 17.

"All ſcripture is given by inſpiration of
"God, and is profitable for doctrine,
"for reproof, for correction, for in-
"ſtruction in righteouſneſs:
"That the man of God may be perfect,
"throughly furniſhed unto all good
"works."

SAINT Paul in his epiſtles to Timothy has pointed out the true characters of thoſe that are to adminiſter in the ſacred offices of the Chriſtian church. And he has alſo given the rule, by which, they are to conduct themſelves, both as to the *doctrine*, *diſcipline*, and *inſtruction of the church*.

The ſame method that was proper for planting the Chriſtian church, in the firſt ages of it; muſt, with great prudence, be made uſe of, for perpetuating the ſame church, in this new world, under a new form of civil government.

The ſtrange things that have paſſed under our view for ſeveral years paſt, muſt naturally lead us to recollect, in what manner God conducted the affairs of the great empires of the world, before, and at our Saviour's appearing.

In this view of the ſubject, we ſhall ſee ſome ſtriking evidence that God's providence was employed

ployed in an uncommon manner, to make it appear to the ſons of men, that the Deſire of all nations, was about to make His appearance in the world; and give a religion, by which, they might be happy.

To favour this great event, and render the firſt appearance of our holy religion more *auguſt*—and more *ſecure*, the ſtruggle for empire—the long conteſt for dominion, which had been in the world, *all* ſubſided at once.

That ſtormy ocean which had been, for ages, in continual agitation, now all of a ſudden, ſunk into a ſurprizing calm; and the earth was inſtantly overſpread with tranquillity, to receive the Prince of Peace, and his holy Religion.

The introduction of Chriſtianity was preceded likewiſe by remarkable degrees of knowledge; and the illumination of ſcience, ran before the light of the Goſpel. Egypt—Perſia—Greece, and Rome, thoſe ſeats of learning, formed the Roman empire.

Thus the Chriſtian Religion was able to give the moſt illuſtrious proof, that it really came from Heaven; by its diffuſing all over the world, at once, a light ſuperior to all human wiſdom collected, in its brighteſt ray of glory.

At the very ſame period of time, in which the Chriſtian Religion was publiſhed to the world, the largeſt empire that ever exiſted, was in its greateſt glory.

The hand of Providence is manifeſt beyond a doubt, to place evidence in ſuch a light, as to prove, that the *wiſdom of religion*, is ſuperior both to *earthly power*, and *human learning*. Empire which ſprang up amidſt the ſeven hills of Rome;

—*Science*

—*Science* nurſt amidſt the academic groves—and *Religion* from the obſcure vales of Judea, all met, at this grand criſis, when Chriſtianity firſt appeared.

The *power* of *Rome*—the *wiſdom* of the *ſage*—and the *Religion of Jeſus*, were *unknown* to each other. They muſt have been conducted by the hand of Providence, or they never could have come together. They met. Power could find no fault with Religion, for it was friendly to government: Wiſdom could not confute it, for Religion was ſupported by the moſt clear evidence: And the conſequence was, that *Religion* very ſoon triumphed over both *power* and *wiſdom*; the whole empire, and all the ſages in it, became Chriſtian. Thus you ſee, how GOD's providence has been concerned all along in ſupport of true Religion.

And that we may comply with GOD's all-wiſe, diſpoſing providence, in the preſent ſtate of Chriſtianity in this land; let the greateſt care be obſerved, in admitting perſons into Holy Orders; that they be ſuch, as will be true Shepherds, and faithful Paſtors in the Church of Chriſt.

Thoſe bid faireſt for the faithful diſcharge of their office, who are endowed with a competent ſhare of *Divine Knowledge*—*with Holineſs of Life*—*with Zeal for* GOD's *Honor in the Salvation of Souls*, and with a *Chriſtian Sincerity*.

A man endowed with theſe qualities will ſeldom fail of being an eminent inſtrument, under GOD, in promoting the true intereſt of the Church of Chriſt.

As to *Divine Knowledge*, this certainly leads to the advancement of true Religion: Skill in any art or ſcience will create reſpect for the man; much more,

more, proficiency in *Divine Knowledge*: So that with the greateſt propriety it deſerves the name of *Wiſdom*: as propoſing to itſelf the nobleſt end, our ETERNAL SALVATION—and the ſureſt methods to attain it—and to teach others how they may arrive at it.

If ever *Learning* and *Divine Knowledge* were requiſite to preſerve the Clergy in *due eſteem*, and true religion in *countenance*, they will be found abſolutely neceſſary at this day.

The very buſineſs of teaching ſuppoſes, that the man is not only deſignated to that office, but well furniſhed with all uſeful knowledge. Miniſters are to be living oracles of GOD, to whom any member of the Church may reſort for advice, when ever they need it. They ſhould be ſuch, as are of ability to apply the general rules of *reaſon* and *ſcripture*, to the particular caſes, in which, every doubting conſcience, deſires to be informed.

It is true, the firſt preachers of Chriſtianity were *endowed with power from on high*, or *immediate inſpiration*; but when the evidence for Chriſtianity was compleated by miracles, *then*, as the manna ceaſed when the children of Iſrael came to the Holy Land; ſo inſpiration ceaſed in the Church, when the canon of ſcripture was compleat. Since that time, the miniſters of the Goſpel, are to acquire their knowledge by labour and induſtry; yet by the bleſſing of the ſame GOD, who gave the inſpiration.

Let us therefore conſider the great importance of underſtanding what true Religion is, and the way to obtain the benefits of it. Too many miſtake even in the terms.

Redemption

Redemption is *one thing*, and *Salvation* is *another*; yet they have been very often taken for the ſame: *Redemption* is what Chriſt has done; *he trode the wine-preſs alone, and of the people there were none with him.* *Salvation* is the conſequence of Redemption; the benefit man receives from being redeemed. Man is not commanded to work out his *redemption: this is done by Chriſt.* But man is exhorted to work out his own *Salvation.* Since Chriſt has redeemed him, man is to fit himſelf, by obedience to the laws of Chriſt, with the aſſiſtance of the Divine Spirit, to be able to receive the benefits of redemption. Theſe things muſt be diſtinctly underſtood by the *preacher*; otherwiſe he will never be able to make them plain to the *hearer.*

A ſecond qualification of a Clergyman is, *Holineſs*: or in other words, *The life of* GOD *in the ſoul of man.* Indeed a religious life, is the only way to attain, the heavenly knowledge, I mentioned under the former head. *The ſecret of the Lord, is only with them that fear him.* This divine wiſdom, delights to dwell no where, but in the *upright* and *pure heart.*

If therefore we would follow the advice of the apoſtle, *Let no man deſpiſe us*, we muſt be very careful to live a holy life, which certainly deſerves the *greateſt eſteem*; and will be the beſt means, to prepare the way for our inſtructions to be properly attended to.

A miniſter whoſe character is amiable will find, that people will give attention to what he ſays. Bad as the world is, yet they do pay reverence to conſpicuous virtue. Nothing is ſo beautiful as virtue, adorned with prudence. Some

Some profane perſons have pretended indeed to make holineſs of life their *ſcorn* and *deriſion*; yet true piety carries ſuch an awe with it, that even the wicked will revere it: honoring that virtue in their *hearts*, which they neglect in their conduct: Whoſe laws they muſt approve, tho' their beloved pleaſures forbid to obey them. Thus you ſee how amiable virtue is, in the opinion of the profane: otherwiſe there never would be any hypocrites.

Certainly, all truly pious men, will moſt induſtriouſly endeavour, to perform all thoſe duties which are incumbent upon all Chriſtians; they will always ſtrive to be *good—devout—juſt—bountiful*—and *merciful* Chriſtians. But they will never ſuppoſe it a part of Religion, to ruſh into the office of a miniſter of Chriſt, till they are ſet apart to that office, according to Chriſt's appointment. The

Third Qualification to fit a man for a miniſter in the Church of Chriſt, is a *true, Chriſtian zeal.*

I have mentioned knowledge as a requiſite to the miniſterial office: and here obſerve, that *Chriſtian zeal*, muſt be governed by *Goſpel knowledge:* Not only according to its *truths*, but its *precepts:* not only according to its *free grace*, but its *neceſſary duties:* not only according to its *myſteries*, but *the end for which thoſe myſteries are to be believed.* It ſhould be according to the original deſign—the fundamental principles, and eternal end of the Goſpel; not ſo, as to exalt, or ſet any one doctrine at variance with another; which are all conſiſtent with each other.

True zeal neither is, nor ought to be a ſolitary,

or

or melancholy grace. It ought to have many other endowments of nature, joined with it: such as a *discreet judgment*—a *clear understanding*—a *well ordered devotion*—an *exemplary charity*; *this* will give the brighteſt luſtre to true religion.

Zeal ought to be compoſed of the higheſt degrees of all pious affections. That zeal which has the greateſt mixture of the *gentle*—the *benign*—and *charitable affections*, is the moſt likely to be the *beſt*. That wherein the contrary paſſions prevail, is in moſt danger of being *immoderate*.

This ſhews which is moſt agreeable to the *great, primitive purpoſe* of Chriſtianity: that in the love of GOD, and deſire to pleaſe him, man can never be *too affectionate*.

It is alſo true, tho' at firſt ſight it may ſeem a paradox, that in the hatred of ſin, men are ſome times too paſſionate; the more we love GOD, and thoſe that bear his image, the better: but that which goes under the name of hatred of ſin, inſenſibly carries men farther than againſt the ſin, which we ſhould hate altogether; it too often involves the perſon; which we ſhould not hate at all: for all hatred to a perſon, is directly contrary to the ſpirit of the Goſpel.

It is proper to obſerve this, becauſe it is very evident, and a deplorable thing it is, that Religion, which was intended to reconcile mankind to Almighty GOD, whom we have infinitely offended, ſhould not univerſally have the *ſame*, or *like effect*, in reconciling mankind among themſelves.

It is too often the caſe, that men in religious matters, prefer *anger* and *cenſure*, before *brotherly love*, and *good will*. Too many there are, who

 believe

believe *no religion* to *be true*, but what is *intemperately rigid*; no *zeal* to be *spiritual*, but what is *cenſorious*, or *vindictive*; whereas *no religion is true*, that is not *peaceable*, as well as *pure*; no *zeal* is *ſpiritual*, that is not *charitable*.

True zeal in *religion*, ſhould be what true courage is in human nature; none but minds truly pious are capable of the *one*; none but minds that are truly *great*, are capable of the *other*: and they both alike diſpoſe and qualify the hearts, which they poſſeſs. That is the trueſt courage, which is not *only firm—brave*—and *undaunted*;—but alſo *calm—inoffenſive—ſlow to anger—hard to be provoked*—and ſoon *reconciled*.

So ſhould true zeal be; not only *conſtant—daring—fearleſs*;—but *meek—compaſſionate—long-ſuffering*—eaſy to be *entreated*. All other courage, beſides that, is not *true valour*, but *raſhneſs*. All other zeal beſides this, is not a *Chriſtian grace*, but *religious madneſs*.

Is there not ſome other qualification for a Chriſtian preacher? Let us recollect——Yes, there is; and ſuch an one, as is of no ſmall conſequence, which is Chriſtian ſincerity.

As it is the chief part of the miniſter's office, both by *arguments*, *examples*, and *diſcourſes*, to perſuade men to embrace the offer of mercy; ſo nothing is more conducive to this end, than for mankind to have a full aſſurance of our *faithfulneſs* and *ſincerity*. We ought to imitate our heavenly Father, as far as poſſible, in the perfections of *divine wiſdom*, and *unbiaſſed ſincerity*. This will be the beſt way, to perſuade our *hearers*, to *believe the truth we aſſert*, and *to follow the advice we give*.

On

On the contrary, the leaſt ſuſpicion of *duplicity* and *inſincerity*, will defeat all our deſigns of doing good in the world.

This virtue of *ſincerity* is ſo neceſſary in a Chriſtian preacher, that there can be no need of enlarging on the ſubject.

To cloſe the whole, Let all candidates for holy orders, acquaint themſelves thoroughly with the ſervice of our Church; for it is the beſt ſchool to teach *pure, genuine Chriſtianity* that can poſſibly be formed. For the ſcriptures appointed to be read, from *Chriſtmas* to *Trinity Sunday*, lay before us, the various ſteps, and the whole hiſtory of what Chriſt has done to redeem fallen man: and from *Trinity Sunday* to *Advent*, the Church hath wiſely pointed out thoſe ſcriptures to be read, which acquaint fallen man, what he, by the aſſiſtance of the Divine Spirit, muſt do, in order to obtain the benefits of that redemption. And as at the cloſe of this mortal ſcene, we muſt all appear at the bar of Chriſt's judgment ſeat, to receive a ſentence according to our conduct; ſo the Church has provided, that in the cloſe of the year, in the four Sundays in Advent, we are taught in the genuine language of Heaven, That we muſt all be judged by that very law, which Chriſt himſelf hath given to the Church.

So that in the compaſs of the year, we are taught, from pure ſcripture, this ſhort, but comprehenſive leſſon, that the whole of our Religion, *Is to believe what Chriſt has told us, and to do what he bids us.*

Thus, my Reverend Brethren, I have laid before you, ſome of thoſe qualifications, which in my opinion, appear requiſite for thoſe we are to recommend to the Biſhop, for Ordination. We muſt not

not recommend any out of *favour*, or *affection*; they must be only such, as will, in our best opinion, be able to build up the *Church*—*edify the saints*—*convert sinners*—and *enlarge the Redeemer's Kingdom*. Nothing will be more fatal to the Church, than to bring improper persons into the ministry. And much, very much depends upon our being faithful in this affair.

A very great and weighty charge has devolved upon us; and may GOD's grace, be extended to us, in proportion to the importance of the subjects we shall deliberate upon.

It is our indispensible duty, in our undertaking to perpetuate the *primitive episcopal Church*, in these new States, to take the utmost care, that we do not move one step, by which any injury may accrue to the Church. In this view of the subject, we are bound to act, with the *coolest deliberation*, and the *most firm resolution*. If any mistakes are committed, we must bear the blame forever. Therefore let all unite as one man in carrying on the arduous work of building up the Church, in this land. *Proper* and *prudent measures* must be taken, to prevent our crumbling into parties.

To preserve us from these fatal mistakes, we ought to imitate as near as we can, some eminent characters: If a number of the Clergy in each State were endowed with the *prudence*, the *address*, and *eloquence* of a *Hering*; the *humility*, *meekness*, and *piety* of a *Secker*: and the *good sense*, *learning*, and *fortitude* of a *Markham*: how powerfully, might such men, under GOD, preserve peace and unity among us? Especially, if they imbibe the spirit of that prayer, for the Unity of the Church,

which

which Christ addressed to GOD in these words, *Holy Father, keep, thro' thine own name, those whom thou hast given me, that they may be one, as we are.* In this prayer, the Unity of the God-head, is proposed as a pattern for the Unity of the Church. Let us therefore, by the exercise of a *fervent, extensive,* and *exalted charity,* perform our parts towards uniting the divided body of Christians; and healing the unhappy wounds the Church has received; *that we may become one fold, under one shepherd.* Were this done, our Religion would appear in its native form; and look with that lovely and inviting aspect, that would win over its *enemies,* as well as make its *votaries* happy.

The providence of GOD was not more conspicuous, in preparing the world for the reception of the Gospel at the first, than it has been in bringing about a method for perpetuating the Church in this State. This might be painted in the most lively colours, and in the most striking manner; but some certain circumstances attending it, requires a more delicate hand than mine, to touch it. Therefore, I shall leave every one to enjoy their own sentiments about it.

And shall pass on to observe, that our Church is now compleatly organized with all its proper officers to continue her existence, upon a constitution, which we believe to be primitive; as it is unconnected with any civil establishment; it will appear to be truly the work of GOD, not of man.

I have the pleasure to see the day when there is a Bishop here, to act as a true Father towards his Clergy, supporting *their dignity,* as well as his *own*; to govern them with *impartiality,* as well as *lenity*;

and

and to admit none to the altar, by ordination, but the *worthy:* to *uphold* a Church beaten with ſtorms on every ſide: to *ſupport* a Church that has been a bulwark againſt infidelity on the one hand, and Romiſh ſuperſtition on the other: But by the Divine Providence it has continued to this day. And upon this auſpicious day, I cannot forbear to mention (and I do it with pleaſure) the conduct of the Civil Rulers of this State, reſpecting our Church: they have not only manifeſted a ſpirit of *benevolence*, but an exalted *Chriſtian charity*; for which, our gratitude is due, and ſhall be paid, in obeying all their juſt commands.

As the ſame diſpoſition appears in the Miniſters of our neighbouring Churches, to live in Chriſtian harmony with us; we are all ready to meet them upon the ſame ground, with a *ſincerity like their own.*

And the conſequence of this will be, to lead our Biſhop to ſeek the peace and welfare of all Chriſtian Churches. To do all this, requires ſuch uncommon talents, and ſuch liberal ſupplies from Heaven, that it may be juſtly ſaid, *Who is ſufficient for theſe things?* Without the Divine aſſiſtance, none. But we are to believe, when GOD's providence advances any man to a public ſtation, he gives the Divine Spirit to him, as he did to Saul, when he was *turned into another man, and God gave him another heart.*

A Biſhop who puts his truſt in GOD, may have the *ſpirit of wiſdom*, (to manage happily the public affairs of the Church) the *ſpirit of underſtanding*, (to penetrate into all matters that require his inſpection) the *ſpirit of counſel*, (to direct what is beſt

beſt to be done, in all intricate emergences) the *ſpirit of might*, (to reſiſt and conquer all oppoſition) the *ſpirit of knowledge*, (to unfold the myſteries of faith) the *ſpirit of the fear of the Lord*, (to rule with an awful ſenſe of being accountable to GOD) a *ſpirit of piety*, (to maintain a conſtant communion with GOD.)—A man endowed with all theſe gifts, may go forward in his work with *chearfulneſs* and *ſucceſs*.

I ſhall, my dear fellow-labourers in the Goſpel, in the next place, put you in mind of ſome few things, that may be worth your attention at this time.

As the Conſtitution of the Church in this State, will be formed upon the model of the primitive Church, antecedent to the time, in which, the Civil Powers undertook to patronize it; ſo your Biſhop, will always conſult his Clergy, as the primitive Biſhops did, in all matters of importance. And you muſt be prepared to give the beſt advice, in all ſuch caſes: And conſtantly, for the time to come, preſerve that ſame unanimity and harmony, for which you have been ſo juſtly famed.

Let us behave with the *dignity*, and *condeſcenſion*, that belongs to the office we bear; for honor and reſpect is due to the *Calling*, abſtracted from the *Man*. This we may ſay without being ſuſpected of *preaching up ourſelves*: for our bleſſed Saviour hath given an eternal honor to the Prieſthood, by being partaker of it himſelf.

A true Paſtor of the Church of Chriſt, is required to take the greateſt care, to watch over the flock committed to his charge; and ſhould he meet with any oppoſition, he ought to reſolve the more firmly

ly, to perform every part of his duty; which will not only be moſt pleaſing to GOD, but will ſecure our Holy Office in due eſteem *among men*.—Indeed, *learning*, *wiſdom*, and *ſincerity*, *holineſs*, *obedience to our civil rulers*, and an *unwearied zeal for the ſalvation of ſouls*, with *undaunted courage* in *defence of what* GOD *hath revealed*, are ſuch ornaments, as the enemies of our holy Religion may be *diſpleaſed* at, but, for which, they can never *deſpiſe* us.

Having placed ſeveral things before you, that in a more particular manner concern the Clergy:

I ſhall cloſe with an Application to the Laity, by putting them in mind how much they ought to exert themſelves to ſupport true Religion: and to do *this*, they are required to pay the Miniſters of Chriſt that reſpect which is due to their ſacred office.

Upon the firſt tho't, it can ſcarce be imagined, that an order of men inſtituted by Chriſt himſelf, to promote the eternal welfare of ſouls, ſhould meet with any ill treatment: That they who bring glad tidings of reconciliation, between GOD and man; who, publiſh freedom to the captive—happineſs to the miſerable—and pardon to the greateſt offenders; one would think, *ſuch men*, might reaſonably hope, to be received with *reſpect*, as well as *joy*.

But ſad experience ſhows, *that there are men*, who becauſe they *ſlight the offers of grace*, wiſh to render thoſe that publiſh them, *deſpicable*. This muſt be very pleaſing to the devil, for he knows how much the *diſcredit* of the Clergy, tends to the *deſtruction of ſouls*; and how little, the generality of men will regard the *doctrine* when they either

contemn,

contemn, or *despise* the *Preacher*. St. Paul himself could not escape the censure of such men, who, though they acknowledged his letters to be *weighty* and *powerful*, yet they found fault with his *bodily presence*, as *weak*—and *his speech*, as *contemptible*.

Thus men who hate pure Religion, will wound it, by exposing the Ministers of it to scorn. To excuse their *own vices*, they will lay some of them upon the Clergy.

The principal part of the Religion we teach, is *Love*. For the soul which animates all societies, *civil* or *sacred*, is the *great* and *generous spirit* of *Charity*; that violates no *compacts*—that raises no *commotions*—that interrupts no good man's *peace*—that assaults no innocent man's *person*—that invades no man's *property*—that grinds no poor man's *face*—that *envies* no *man*—that *supplants* no *man*—that submits *private convenience* to *public utility*:—And recommends those duties to your *practice*, that will receive an infinite reward; and you may see, from the few following instances, what will be the rewards of the whole.

If we deal out our bread to the *hungry*, GOD will give us the *bread that came down from Heaven*: If we give *drink* to the *thirsty*, GOD will give us, *that living water, which will not suffer us to thirst again*: If we *clothe* the *naked*, GOD *will clothe us with Christ's righteousness, and immortal glory*: If we take in the *stranger*, we shall, after our pilgrimage is over, be *received into Christ's own family, with saints and angels*: If we *visit the sick*, we *shall be freed from all infirmities, and enjoy an eternal state of health*: If we *relieve* the *prisoner*, we shall be *released from eternal chains* and *darkness*: If we *plead* the cause of the *widow* and *fa-*

therleſs, Chriſt will plead our cauſe: If we *love our enemies, Chriſt will love us.*

To cloſe the whole, Let both the Clergy and Laity conſider, that our Religion requires us to act with a Chriſtian fortitude *whenever trials attend us.* When ſtorms ariſe—when dangers threaten—when inward or outward enemies attack our peace—when we cannot maintain our integrity without the ſacrifice of ſome darling paſſion, of almoſt irreſiſtible power—when we can walk no longer in the paths of truth, without the loſs of ſome conſiderable temporal advantages—when we are ſummoned by our bleſſed Maſter, to fly from the ſoft allurements of pleaſure, to burſt the bonds of *avarice* or *ambition*—to diſclaim all dependence upon the *world, ourſelves* or any *created being:* In a word, *to forſake all, take up our croſs and follow Chriſt.* Then, indeed is our hour of trial; then the ſincerity of our attachment to Chriſt will be made manifeſt to ourſelves, and to the world: our conduct will determine to whom we moſt aſſuredly belong; when thou canſt abide with Chriſt in the *darkneſs of the vale,* as well as in the *ſplendors of the mount*; when you can follow Chriſt without the loaves and fiſhes, as well as when they were multiplied under his creating hand; then you have reaſon to think your faith is ſuch, that your bleſſed Saviour will own you as true diſciples in the laſt great day; and that you will be juſtified by his merits. Let us remember ſo much of what has been ſaid, as may influence our lives, and direct us to the attainment of that reward, which GOD has promiſed, thro' the interceſſion of Chriſt, to all that *love, fear* and *obey* him.

BISHOP

BISHOP
SEABURY's
FIRST
CHARGE
TO THE
CLERGY
OF HIS
DIOCESS,

Delivered at MIDDLETOWN,

August 4th, 1785.

DIOCESE

OF THE

CHURCH

OF THE

UNITED STATES,

DIGEST

Biſhop SEABURY's firſt CHARGE, &c.

REVEREND BRETHREN,
Beloved in our LORD JESUS CHRIST.

IT is with very great and ſincere pleaſure, that I meet you here at this time, and on this occaſion; and I heartily thank GOD, our heavenly Father, for the joyful and happy opportunity with which his good providence has favoured us; and do beſeech him to direct and proſper all our conſultations and endeavours, to his glory and the benefit of his Church.

At your deſire, and by your appointment, I conſented to undertake a voyage to England, to endeavour to obtain thoſe Epiſcopal powers, whoſe want has ever been ſeverely felt and deeply lamented, by the thinking part of our communion. The voyage has been long and tedious, and the difficulties that aroſe, perplexing, and not eaſily ſurmountable. Yet, by the favour of GOD, the important buſineſs has been happily accompliſhed; and the bleſſing of a free, valid and purely eccleſiaſtical Epiſcopacy procured to our infant Church; which is now compleatly organized in all its parts, and being nouriſhed by ſincerity and truth, will, we truſt, under the guidance of the Holy Ghoſt, *grow up in him in all things, which is the head, even Chriſt: From whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure*

measure of every part, will *make increase of the body, unto the edifying of itself in love.* *

As, under GOD, the Bishops of the remainder of the old episcopal Church of Scotland, which, at the revolution, fell a sacrifice to the jealous apprehensions of William the third, were the sole instruments of accomplishing this happy work; to them our utmost gratitude is due; and I hope the sense of the benefit we have, through their hands, received, will ever remain fresh in the minds of all the members of our communion, to the latest posterity.

Under the greatest persecutions, GOD has preserved them to this day, and I trust will preserve them; that there may yet be some, to whom destitute Churches may apply in their spiritual wants —some faithful shepherds of Christ's flock, who are willing to give *freely*, what they have *freely* received from their Lord and Master.

With us then, my venerable brethren, it remains, to make this precious gift which we have received, conducive to the glory of GOD, and the good of his Church. Long have we earnestly desired to enjoy the full advantage of our religious constitution; let us then carefully improve it, to all those holy purposes for which it was originally designed by our divine Head, the august Redeemer of sinful men.

Sensible as I am of my own deficiencies, and of the infirmities of human nature, I shall, by GOD's grace, be always ready to do my duty, according to my best ability and discretion; and, I trust, I shall, by him, be enabled to avoid every thing that may bring a reproach on our holy Religion, or be

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* Eph. iv. 15, 16.

a hindrance to the increaſe and proſperity of that Church, over which, I am, by GOD's providence, called to preſide. On your advice and aſſiſtance, reverend brethren, next to GOD's grace, I muſt rely for ſupport in the great work that is before me, and to which I can, with truth, ſay, I have devoted myſelf without reſerve. Your ſupport, I know, I ſhall have; and I hope for the ſupport of all good men. Let us then truſt that GOD will proſper our honeſt endeavours to ſerve the intereſts of his Church, and to make his Goſpel effectual to the converſion of ſinners to him, that their ſouls may be ſaved by the redemption and mediation of his Son. Worldly views can here have no influence, either on *you* or *me*. Loſs, and not gain, may, and probably will be, the conſequence of the ſtep we have taken, to procure for our Church the bleſſing we now enjoy. But however our worldly patrons may be diſpoſed towards us, our heavenly Father knoweth whereof we are made, and of what things we have need: And HE is able to *open his hand, and fill all things living with plentiouſneſs*. * Let us then *ſeek firſt his kingdom and the righteouſneſs thereof*, † and depend upon the gracious promiſe of our Redeemer, that all things neceſſary to our bodily ſuſtenance ſhall, in the courſe of his providence, be given unto us.

In our endeavours to promote the intereſts of Chriſt's Church in this world, much, I know, will depend upon me: Much alſo, my beloved in Chriſt, will depend on you. Permit me then, in this my firſt charge, to mention two or three things of great importance in themſelves, and which require your immediate attention.

The

* Pſalm cxlv. 16. † Mat. vi. 33.

The first is, the obligations you are all under to be very careful of the doctrines which you preach from the pulpit, or inculcate in conversation.—You will not suppose that I am finding fault, or that I have reason so to do. General cautions of this kind must make part of almost all the charges from a Bishop to his Clergy. Should any Clergyman be censurable in this respect, it would be ungenerous to attack him in this public way, and unfair to correct him by wounding the body of his brethren. Should such a case ever happen, which I pray GOD never may, there are other modes of proceedings more likely to be effectual, and which therefore ought to be adopted. But when you consider, as I doubt not you do often and seriously, that many of the people under your care have little or no other instruction in religion but what they get from you—that the care of their souls is by Christ and his Church committed to you—and that you must give an awful account of them in the day of judgment, you cannot think such cautions as I just now interposed, can at this, or at any other time, be either impertinent or unnecessary. You are, and it is expected of the people that they account you as *ministers of Christ, and stewards of the mysteries of* GOD; * let us all then remember that *it is required of stewards that a man be found faithful:* And our own hearts will inform us, that the first instance of fidelity is, that the pure doctrines of the Gospel be fairly, and earnestly, and affectionately proposed, explained, and inculcated; and that we suffer nothing else to usurp their place, and become the subject of our preaching.

Another matter which my duty requires me to mention,

* 1 Cor. iv. 1, 2.

mention, relates to a buſineſs in which you will probably be ſoon called upon to act—I mean the very important one of giving recommendations to candidates for Holy Orders. It is impoſſible that the Biſhop ſhould be perſonally acquainted with every one, who may preſent himſelf for Ordination. He muſt, therefore, depend on the recommendation of his Clergy, and other people of reputation, for the character and qualifications of thoſe who ſhall be preſented to him. By qualifications, I mean not ſo much literary accompliſhments, though theſe are not to be neglected, as aptitude for the work of the miniſtry. You muſt be ſenſible that a man may have, and deſervedly have, an irreproachable moral character, and be endued with pious and devout affections, and a competent ſhare of human learning, and yet, from want of prudence, or from deficiency in temper, or ſome ſingularity in diſpoſition, may not be calculated to make a *good* Clergyman ; for to be a *good* Clergyman implies, among other things, that a man be a *uſeful* one. A Clergyman who does no *good*, always does *hurt :* There is no medium. Not only the moral character, and learning, and abilities of candidates are to be exactly inquired into, but alſo their good temper, prudence, diligence, and every thing by which their uſefulneſs in the miniſtry may be affected. Nor ſhould their perſonal appearance, voice, manner, clearneſs of expreſſion, and facility of communicating their ſentiments, be altogether overlooked. Theſe, which may by ſome be thought to be only ſecondary qualifications, and therefore of no great importance, are however thoſe that will require your more par-

ticular attention, and call for all your prudence. They, who shall apply for recommendations, will generally be such as have passed through a course of academical studies, and must be competently qualified in a literary view. Examination, however, will ascertain the matter with sufficient certainty. And it is improbable that the openly vicious, or even they whose characters will not bear to be scrutinized, will ever apply for your testimonials: But should they be so hardy, the matter will soon be decided. You cannot recommend them, and there is an end of it. But the other qualifications I mentioned—good temper, prudence, diligence, capacity and aptitude to teach, and all those requisites necessary to make a worthy, useful Clergyman, may probably be sometimes doubted. And then a question arises, whether such a person ought to be recommended? The general consideration that a Clergyman should be useful to others, and should not merely consult his own emolument, but the benefit of Christ's Church principally, ought, in my opinion, to determine this point; and if there be real ground to suspect, that a person will not make a useful Clergyman, whatever his moral character and literary attainments may be, he ought not to be recommended. He may serve GOD usefully and acceptably in some other station: and he cannot justly esteem it an injury that he was not admitted to a station in Christ's Church, where the probable chance was, that he would do more *harm* than *good*. It is always easier to keep such persons out of the ministry, than to get rid of them when once admitted. Open immorality exposes a man to the public cen-

sure

ſure of his ſuperiors, and he may, by due authority, be depoſed, and diſmiſſed from the miniſtry. But a Clergyman's conduct may be ſo guarded, as to be always within ſuch a line as ſhall ſkreen him from public cenſure, and yet be ſuch, as does manifeſt diſſervice to religion, and brings reproach on the order to which he belongs: And however uneaſy you may be with having him in your number, no fair occaſion to get rid of him may ever preſent itſelf.—*Lay hands ſuddenly on no man*, * was one of the things St. Paul gave in charge to Timothy, whom he had appointed Biſhop of Epheſus: And if not *ſuddenly*, without *ſufficient* deliberation and trial, certainly not in *doubtful* caſes, eſpecially where the probability is againſt the man, with reſpect to his uſefulneſs as a miniſter. And all the reaſons why the Biſhop ſhould *lay hands ſuddenly on no man*, are ſo many ſtrong arguments againſt recommending any man *ſuddenly*, or in *doubtful* caſes, to the Biſhop for ordination.

The third thing which my duty calls upon me to mention to you at this time, becauſe it requires your immediate attention, is that old and ſacred rite, handed down to us from the apoſtolic age, by the primitive Church—*the laying on of hands* upon thoſe who have been baptiſed, and, by proper authority, admitted into the Chriſtian Church; and which is now commonly called *Confirmation*: Though, in truth, there ſeems to me to be more in the rite than a bare confirmation of the baptiſmal vow; and that it implies, and was originally underſtood to imply, the actual communication of the Holy Spirit to thoſe who worthily received it.

It has not hitherto been in the power of the members

* 1 Tim. v. 22.

members of our Church to comply with this rite, for want of the proper officer to administer it. And we trust that the mercy of GOD, will pardon those omissions of duty, in his faithful servants, which arose merely from the necessity of their situation. But the case is now altered, and, through his gracious providence, that, and every other rite and ordinance which he has instituted for the government and edification of his Church, may be obtained and enjoyed. It becomes therefore our duty to attend to this matter; and as it is unreasonable to expect that people should comply with a rite before they are convinced of their obligation to do so, it lies upon us to explain to them its nature and meaning, the foundation on which it stands, the obligations they are under to comply with it, and the benefits they will receive from the institution, if they come worthily to it; and then, it is to be hoped, there will be no backwardness in the members of our Church to submit to it.

It is, I am sensible, unnecessary to point out to you, the several arguments and reasons by which your instructions in this point may be supported. You have undoubtedly often and seriously reflected on them. But as your duty, in that respect, is now to be more particularly regarded, and very soon carried into execution, permit me, by way of remembrance, to make a few general observations on the authority, nature and benefits of the institution.

We suppose, and I think justly, that the rite is founded on apostolical practice. In Heb. vi. 2, St. Paul enumerates the fundamental principles of the Christian Religion, such as were necessary for

all

all Christians—viz. *Repentance from dead works—faith in* GOD—*the doctrine of baptisms—and of laying on of hands—and of the resurrection of the dead, and of eternal life.* No commentator or expositor of the holy Scriptures, ever understood this text of any other *laying on of hands*, but that in Confirmation, till since the reformation; and the celebrated Calvin himself, gives it as his opinion, *that this one text shews evidently, that Confirmation was instituted by the Apostles.* *

In the 8th Chapter of the Acts it is recorded, that when many of the Samaritans had been converted and baptized by St. Philip the deacon, the College of Apostles at Jerusalem sent two of their own number, Peter and John, who, when they had prayed for them, that they might receive the Holy Ghost, *laid their hands on them, and they received the* Holy Ghost.

In the 19th Chapter St. Paul finding some disciples at Ephesus who had been baptized only with the baptism of John, had them baptized in the name of the Lord Jesus, and when *he had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied.*

I know that the usual way of evading the force of these two last authorities is, by saying that this imposition of hands was for the sole purpose of confering the miraculous gifts of the Holy Spirit: But this will not reach the first case, where St. Paul mentions *the laying on of hands* among the rudiments of the doctrines of the Gospel. In the infancy of Christianity *extraordinary, or miraculous gifts* were necessary for its establishment and propagation in the world. But have we reason sufficient

* Vid. Calvin, in loc.

cient to juſtify the opinion, that all upon whom the Apoſtles laid their hands received theſe miraculous powers? Is it not ſurpriſing that twelve men at Epheſus who had not even heard that there was any Holy Ghoſt till St. Paul's viſit, ſhould be pitched upon by him for receiving theſe extraordinary gifts? The miraculous powers of the Holy Spirit are communicated when, and where, and how, it pleaſes Infinite Wiſdom: And very probably St. Paul was ſurpriſed at this extraordinary diſplay of the power of the Holy Spirit upon the twelve men at Epheſus, as well as St. Peter had been, when the Holy Ghoſt fell upon the whole company of Cornelius to whom he was preaching, even before they had been baptized.* Becauſe GOD ſometimes departs from the ordinary inſtitutions in his Church, are we to ſuppoſe that there is no virtue in thoſe ordinary inſtitutions, except when GOD ſhall pleaſe to accompany them with miraculous powers? The Holy Spirit is given for the ſanctification of the heart, and to lead all thoſe who will be governed by him, from one degree of holineſs to another, till they ſhall become fit inhabitants of the kingdom of Heaven. And in truth there is as great a miracle in the converſion of a ſinner from the error of his ways, as in ſpeaking with tongues and propheſying. Both are beyond the power of nature, and both require Almighty Interpoſition.

In Confirmation, by the impoſition of the hands of the Biſhop and prayer; we believe the Holy Spirit to be given for ſanctification, i. e. for carrying into effect that regeneration which is confered in Baptiſm. By Baptiſm we are taken out of our natural

* Acts x. 44, &c.

tural ſtate of ſin and death, into which we are born by our natural birth, and are tranſlated, tranſplanted, or born again into the Church of Chriſt, a ſtate of grace, and endleſs life; and by Confirmation, or the impoſition of the hands of the Biſhop; when we perſonally ratify our baptiſmal vow and covenant, we are endued with the Holy Spirit, to enable us to overcome ſin, and to perfect holineſs in the fear of GOD. If it can be proved that the Holy Spirit is not neceſſary for theſe purpoſes, but that his influence is only neceſſary when miraculous powers are to be confered, I will confeſs that Confirmation is unneceſſary at this time, for it is not pretended that the miraculous powers of the Holy Spirit are now confered by *the laying on of hands*.

You muſt have obſerved that though the Samaritans were converted and baptized by St. Philip the deacon, yet the Apoſtles ſent two of their own order to *lay hands* on them. And St. Paul, when the twelve diſciples at Epheſus had been baptized in the name of the Lord Jeſus, *laid* HIS *hands* on them. For theſe reaſons, the Chriſtian Church has always appropriated this rite to the ſucceſſors of the Apoſtles, the ſupreme order of the Chriſtian prieſthood.

The time when Confirmation is to be uſed is not reſtricted to any particular age. When the perſon is of competent reaſon and underſtanding to comprehend the nature of the baptiſmal covenant, and is duly inſtructed in it, and ſenſible of his duty to fulfil it, and diſpoſed to ratify and confirm it before GOD and his Church, with full purpoſe of continuing GOD's faithful ſervant to his life's end, he is properly qualified for the rite. And of theſe qualifications

lifications his minister is to be the judge, and is to certify the Bishop thereof.—A God-father or God-mother are to attend with them, to witness their Confirmation, and to *put them in mind*, if they perceive them to be afterward negligent of their duty, or departing from the solemn vows and promises they then made.

The benefits resulting from this institution have in some measure been anticipated; permit me however just to enumerate them. It enters us into a new engagement to be the Lord's, and to lead a Holy and Christian life; it is a lasting admonition not to dishonor or desert our profession: it preserves the unity of the Church, by making men sensible of their obligations to maintain communion with those ecclesiastical superiors who are the successors of the holy Apostles; and it is a testimony of GOD's mercy and favour to them, if they receive it worthily; because his minister declares authoritatively that GOD accepts their proficiency, and advancing them to the higher rank of the faithful, gives them a right to approach his Table and feast with their brethren on the sacrifice of the Holy Eucharist, the memorials of Christ's death; and by it also GOD condescends to communicate supernatural strength, even the gift of his blessed Spirit, to enable them to encounter and vanquish their spiritual enemies, and fulfil the terms of the Gospel.

These things, Reverend Brethren, you will explain and inculcate in your several congregations, that all may be informed of the nature of their duty, excited, on proper motives, to comply with it, and instructed how to come worthily to this holy rite,

rite, that they may receive the full benefit of it, and the Church be edified with ſound and living members.

You will alſo put God-fathers and God-mothers, as well as the natural Parents, in mind, to ſee that the children they have anſwered for at the Font, be properly inſtructed, and in due time brought to the Biſhop to be confirmed by him, that they may diſcharge themſelves of the obligation which their Chriſtian charity excited them to undertake.

And the GOD *of all grace, who hath called us unto his eternal glory by Jeſus Chriſt—make you perfect, ſtabliſh, ſtrengthen, ſettle you**—bleſs and proſper your miniſtry in his Church, and reward your faithful labours with the bleſſings of his own heavenly kingdom. *To him*, the holy triune GOD, be *glory* and dominion for ever and ever. Amen.

* 1 Pet. v. 10, 11.

A LIST of the Conſecration and Succeſſion of SCOT's BISHOPS, ſince the Revolution 1688, under William the third, as far as the Conſecration of Biſhop Seabury is concerned.

1693. *Feb.* 23. DR. GEORGE HICKES, was conſecrated Suffragan of Thetford, in the Biſhop of Peterborough's Chapel, in the Pariſh of Enfield, by Dr. William Loyd, Biſhop of Norwich, Dr. Francis Turner, Biſhop of Ely, and Dr. Thomas White, Biſhop of Peterborough. *N. B.* Dr. Loyd, Dr. Turner, and Dr. White, were three of the Engliſh Biſhops who were deprived at the Revolution, by the civil power, for not ſwearing allegiance to William the third. They were alſo three of the ſeven Biſhops who had been ſent to the Tower, by James the ſecond, for refuſing to order an illegal Proclamation to be read in their Dioceſſes.

1705. *Jan.* 25. Mr. John Sage, formerly one of the Miniſters of Glaſgow, and Mr. John Fullarton, formerly Miniſter of Paiſley, were conſecrated at Edinburgh, by John Paterſon, Archbiſhop of Glaſgow, Alexander Roſe, Biſhop of Edinburgh, and Robert Douglas, Biſhop of Dunblane. *N. B.* Archbiſhop Paterſon, Biſhop Roſe, and Biſhop Douglas, were deprived at the Revolution, by the civil power, becauſe they refuſed to ſwear allegiance to William the third.

1709. *April* 28. Mr. John Falconar, Miniſter at Cairnbee, and Mr. Henry Chryſtie, Miniſter at Kinroſs, were conſecrated at Dundee, by Biſhop Roſe of Edinburgh, Biſhop Douglas of Dunblane, and Biſhop Sage.

1711. *Aug.* 25. The Honorable Archibald Campbel, was conſecrated at Dundee, by Biſhop Roſe of Edinburgh, Biſhop Douglas of Dunblane, and Biſhop Falconar.

1712. *Feb.* 24. Mr. James Gadderar, formerly Miniſter at Kilmaurs, was conſecrated at London, by Biſhop Hickes, Biſhop Falconar, and Biſhop Campbel.

1718. *Oct.* 22. Mr. Arthur Millar, formerly Miniſter at Invereſk, and Mr. William Irvine, formerly Miniſter at Kirkmichael, in Carrict, were conſecrated at Edinburgh, by Biſhop Roſe of Edinburgh, Biſhop Fullarton, and Biſhop Falconar.

After the Biſhop of Edinburgh's death.

1722. *Oct.* 7. Mr. Andrew Cant, formerly one of the Miniſters of Edinburgh, and Mr. David Freebairn, formerly Miniſter of Dunning, were conſecrated at Edinburgh, by Biſhop Fullarton, Biſhop Millar, and Biſhop Irvine.

1727. *June* 4. Dr. Thomas Rattray of Craighall, was conſecrated at Edinburgh, by Biſhop Gadderar, Biſhop Millar, and Biſhop Cant.

1727. *June* 18. Mr. William Dunbar, Miniſter at Cruden, and Mr. Robert Keith, Preſbyter in Edinburgh, were conſecrated at Edinburgh, by Biſhop Gadderar, Biſhop Millar, and Biſhop Rattray. *N. B.* They who were deprived of their pariſhes at the

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Revolution, are in this list called, Ministers; but they who had not been parish-ministers under the civil establishment, are called, Presbyters.

1735. *June* 24. Mr. Robert White, Presbyter at Cupar, was consecrated at Carsebank, near Forfar, by Bishop Rattray, Bishop Dunbar, and Bishop Keith.

1741. *Sept.* 10. Mr. William Falconar, Presbyter at Forress, was consecrated at Alloa, in Clacmannanshire, by Bishop Rattray, Bishop Keith, and Bishop White.

1742. *Oct.* 4. Mr. James Rait, Presbyter at Dundee, was consecrated at Edinburgh, by Bishop Rattray, Bishop Keith, and Bishop White.

1743. *Aug.* 19. Mr. John Alexander, Presbyter at Alloa, in Clacmannanshire, was consecrated at Edinburgh, by Bishop Keith, Bishop White, Bishop Falconar, and Bishop Rait.

1747. *July* 17. Mr. Andrew Gerard, Presbyter in Aberdeen, was consecrated at Cupar, in Fife, by Bishop White, Bishop Falconar, Bishop Rait, and Bishop Alexander.

1759. *Nov.* 1. Mr. Henry Edgar, was consecrated at Cupar, in Fife, by Bishop White, Bishop Falconar, Bishop Rait, and Bishop Alexander, as Co-adjutor to Bishop White, then *Primus*. *N. B.* Anciently no Bishop in Scotland had the stile of Archbishop, but one of them had a precedency, under the title of, *Primus Scotiæ Episcopus*: And after the Revolution they returned to their old stile, which they still retain; one of them being entitled *Primus*, to whom precedency is allowed, and deference paid in the Synod of Bishops.

1762.

1762. *June* 24. Mr. Robert Forbes, was consecrated at Forfar, by Bishop Falconar, *Primus*, Bishop Alexander, and Bishop Gerard.

1768. *Sept.* 21. Mr. Robert Kilgour, Presbyter at Peterhead, was consecrated Bishop of Aberdeen, at Cupar, in Fife, by Bishop Falconar, *Primus*, Bishop Rait, and Bishop Alexander.

1774. *Aug.* 24. Mr. Charles Rose, Presbyter at Down, was consecrated Bishop of Dunblane, at Forfar, by Bishop Falconar, *Primus*, Bishop Rait, and Bishop Forbes.

1776. *June* 27. Mr. Arthur Petrie, Presbyter at Meiklefolla, was consecrated Bishop Co-adjutor, at Dundee, by Bishop Falconar, *Primus*, Bishop Rait, Bishop Kilgour, and Bishop Rose: And appointed Bishop of Ross and Caithness, July 8th, 1777.

N. B. After the Revolution, the Bishops in Scotland had no particular Dioceſs, but managed their eccleſiaſtical affairs in one body, as a college: But, finding inconveniencies in this mode, they took particular Dioceſſes, which, though not exactly according to the limits of the Dioceſſes under the former legal eſtabliſhment, ſtill retain their old names.

1778. *Aug.* 13. Mr. George Innes, Preſbyter in Aberdeen, was conſecrated Biſhop of Brechen, at Alloa, by Biſhop Falconar, *Primus*, Biſhop Roſe, and Biſhop Petrie.

1782. *Sept.* 25. Mr. John Skinner, Preſbyter in Aberdeen, was conſecrated Biſhop Co-adjutor, at Luthermuir, in the Dioceſs of Brechen, by Biſhop Kilgour, *Primus*, Biſhop Roſe, and Biſhop Petrie.

N. B. The foregoing liſt is taken from an atteſted copy, in the poſſeſſion of Biſhop Seabury.

1784.

1784. *Nov.* 14. Dr. Samuel Seabury, Preſbyter, from the State of Connecticut, in America, was conſecrated Biſhop, at Aberdeen, by Biſhop Kilgour, *Primus*, Biſhop Petrie, and Biſhop Skinner,—as, by the deed of conſecration, now in his poſſeſſion, does fully appear.

SAMUEL, Bp. Epl. Ch. Connect.

NEW-LONDON,
Auguſt 26, 1785.